THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Keep close to duty. Never mind the future, if only you have peace of conscience, if you feel yourself reconciled and in harmony with the order of things. Be what you ought to be: the rest is God's affair."—H. F. AMIEL.

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A LAW OF SACRIFICE.

THE whole gospel plan is hinged on sacrifice. Even our great progenitors yielded from immortality to mortality. They denied themselves the blessedness of Eden in order to fulfil the Divine decree. Adam was commanded to offer sacrifice in the name of the Only Begotten who was to come. (Pearl of Great Price, Moses 5.) Noah forsook the so-called pleasures of life to preach the gospel of repentance. His perseverance gained for him and his family temporal as well as eternal salvation. Moses, the intrepid leader, lived the life of an itinerant to please his God. He sacrificed the prominent position he held in Egypt to serve Him. Many of the ancient prophets gave their lives for their testimonies that God lives and is "a rewarder of them that diligently seek Him." So it was with the harbinger of the Son of man. After preaching in the wilderness and preparing the way for the Messiah under fearful odds (Matt. 3:4), he must seal his testimony with his life's blood, which is dear to all. Think also of the persecutions, scoffs, scorn and ridicule which our blessed Savior bore patiently. Reflect on the terrible scenes of Gethsemane and Golgotha—of His betrayal, His mockings, the plaited thorns for a crown, the bleeding at every pore, His being placed between two thieves and the untold agony heaped upon Him by those who should have reverenced Him. But through it all He passed without a word of complaint. Was not His mission one of self-denial? Who then can say that we should not forsake some of the present pleasures that we might receive a greater reward? So it has been during all the different dispensations—the denying of present enjoyment that the

future state may be more blessed. The apostles preached the gospel under perilous difficulties. They gave up everything for the work of God, even their lives.

Not only are we required to preach the "glad tidings of great joy" under hazardous circumstances, but we are to give financial support to the Church, to assist in proclaiming the gospel. In this dispensation we have revealed to us through the Prophet Joseph Smith the method of financing the Church. (Doc. and Cov. 119.) That means is by tithing. It is a law of God, with rewards for those who obey and punishments for the disobedient. This isn't a new source of revenue for the Church. Abraham, "the father of the faithful," paid tithes to Melchizedek, king of Salem, the High Priest of God. (Gen. 14:18-20; Heb. 7:4.) While Jacob was on his way to Padan-aram in quest of a wife he received a glorious vision. At this place, Bethel, he vowed a vow that if God would be merciful unto him, so that he might return to his father's house in safety, and that he should be provided with the necessities of life —covenanting that "of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:11-22.)

According to the Mosaic statutes, the children of Israel were to tithe all the land, whether fruit or seed, and all the flocks and herds of the field. "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." (Lev. 27: 30-34.) The Levites were to receive a tenth for their labors in the tabernacle. (Num. 18: 21-28.) There were also special laws and instructions concerning the paying of tithes.

They were to give to the Levites, the strangers, widows and fatherless, that all may eat within their gates. (Deut. 26: 1-15.) Hezekiah, King of Judah, by his reform secured greater blessings. "As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of *all* the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of the holy things which were consecrated unto the Lord their God, and laid them by heaps. * * * Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." (II. Chron. 31: 5, 6, 9, 10.) Tithe-paying was also regulated by Nehemiah. (Neh. 12:44; 10: 37.)

The prophet Malachi speaking under the direction of the Lord, (Mal. 1: 1), reprimanded Israel for failing to comply with the command of God. He told them that they had robbed God "in tithes and offerings." He attributes this negligence as the cause for the

curse that was upon them, yet at the same time He promises them blessings if they will comply with His command. "Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Mal. 3: 10-12). Our Savior also accepted this law. In rebuking the scribes and Pharisees He says, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not to leave the other undone*." (Matt. 23: 23).

Every church has some source of revenue. In Europe some of the churches are supported, partially at least, from a direct taxation through a monarchial government, with the sovereign at the head of the church. Many of these rulers hold these positions by virtue of their heritage. Another means besides this is the contribution box, also receptacles which are passed among the congregation for this purpose, while in other churches the fee must be paid on entrance. Most churches of to-day have pews, which the members obtain the privilege of occupying on the payment of a certain sum. Although the money collected may be done in a different way, and often without the individual's volition, still it is equivalent to a tithe.

The Prophet Joseph Smith revealed God's will concerning the maintenance of His Church in this dispensation. All the members were to tithe their property and to "pay one-tenth of *all* their interest annually." (Doc. and Cov. 119.) It was to be a standing law, consequently we have no room for controversy about what property is to be tithed and who is exempt from paying tithing. One-tenth must be paid on *all* the interest, and those to pay are His people. If we are His, then we will pay to the Lord, whether rich or poor.

As early as February 9th, 1831, the Law of Consecration or Order of Enoch was given to the Church. The order was to be somewhat after this plan:—Each individual was to deliver his property to the bishop (the authorized servant or manager), with deeds, and consecrate them unto God. Persons after complying with this requirement have a claim for a stewardship from the properties of the Church sufficient for the maintenance of themselves and families. These individuals, in return, are responsible to the bishop for their stewardship and must use parsimony and diligence in the inheritances. Any surplus after the family is well provided for is to be turned into the storehouse to assist in the purchasing

of property for others who have none and to build school houses, meeting houses, temples, and to assist the widows, orphans, poor and also to defray the expenses of the First Presidency *et al* who devote their entire services to the Church. If a steward needs means for improvements he applies to the treasurer, who gratifies his desires, if consistent. The treasurer, who is under the direction of the bishop, must give an account of all his actions to the Church. Each steward is independent in the management of his inheritance and can insist on payment for his produce, but must also pay for his purchases. He and his children, when the latter come of age, have a claim on the Church for an inheritance sufficient for their support. The law or order required all to work. There were to be no idlers. (See "Outlines of Ecclesiastical History," by Elder Roberts, page 322.)

This order was for a three-fold purpose, viz., to sanctify the land of Zion, to assist the poor and to insure equality of the members by placing them upon the same financial basis. On account of some misunderstandings, jealousies, and the general weaknesses to which mortality is subject, this order was retracted and as a result the law of tithing (July 8th, 1838), was substituted. Without this financial support the purposes of God could not be consummated. This property is to be used in various ways. The worthy poor are to be supported by the Church. It is also used for the building of temples, tabernacles, meeting houses, universities, colleges and high schools. Those who devote their entire time to the service of the Church must be maintained. (I. Cor. 9: 14.)

Some entertain the idea that the President of the Church has the entire and absolute control of the funds and can confiscate them at his pleasure. This is simply absurd, and only those who are ignorant of the facts make such malicious accusations. The tithing is disposed of by a Council composed of the First Presidency, the Presiding Bishopric, the High Council and by the voice of God. The books are audited yearly by expert accountants, so that there can be no room for fraudulent appropriations.

The honest tithe-payer is promised blessings: "The riches of eternity are yours; the things of this earth shall be added unto him, even a hundred-fold, yea, more." (Doc. and Cov. 78: 18, 19.) Malachi told the children of Israel that if they would obey God's command, "All nations shall call you blessed: for ye shall become a delightsome land, saith the Lord of hosts." (Mal. 3: 12.)

The faithful wage-earner, though his contribution be small, is on an equal with the capitalist. On God's ledger his account balances as well as does the wealthy. It establishes an equality among all members who pay an honest tithe. The "widow's mite" is just as acceptable as the gift of the rich man. (Luke 21: 1-3.)

Not only are there spiritual blessings to follow the tithe-payer, but temporal blessings as well. By so paying into God's treasury we become financial investors, thus becoming partners with Him,

in a sense. The Prophet Malachi says that God will open the windows of heaven and pour out a blessing that they will not be able to receive.

There is a blessing in giving. "It is more blessed to give than to receive." (Acts 20: 35). It cultivates unselfishness, dispells covetousness and greed. Selfishness is a potent enemy to godliness. It causes the unfortunate to forget his higher and nobler individuality by stimulating the niggardly tendencies of an unbalanced character. The Redeemer forgot self that He might be of service to others. He is the Great Prototype—we should show our love for Him by emulation. Altruism is the highway to an idealistic life.

The paying of an honest tithing strengths faith, for therein are works made manifest. By complying with one of God's commands, it makes the others easier to obey. We do Him honor when we exhibit implicit faith in His word, "Honor the Lord with thy substance, and with the first-fruits of thine increase." (Prov. 3: 9.)

The physician requires exercise from his patient that his body may be developed and thereby become stronger. Just as do our physical bodies need exercise for their betterment, so likewise do our spirits. We must cultivate the faith we have by deeds of righteousness, that it may grow and expand. "Even so faith, if it hath not works, is dead, being alone." (Jas. 2: 17.)

While there are blessings accompanying the honest tithe-payer, there are penalties meted out to the non-payer. God, through Malachi, calls all robbers who do not pay their tithes and offerings. He pronounces a curse on them. It should be our aim to so accumulate our means that neither God nor man can say, "Thou hast robbed me." Every Latter-day Saint will pay this debt of honor first.

We all want blessings. We are all desirous of seeing the Church of Jesus Christ of Latter-day Saints expand and increase, so that truth will cover the earth as the waters the mighty deep. Let us assist in this great work. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, is is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20-21.)

Belfast, Ireland. THATCHER C. JONES.

REMEMBER that we are in a world where it is not safe to sit under the tree and let the ripe fruit drop into your mouth; where the "competition of species" works with ruthless energy among all ranks of being, from kings upon their thrones to the weed upon the waste; where "he that is not hammer is sure to be anvil," and "he who will not work, neither shall he eat."—CHARLES KINGSLEY.

THE LODESTONES OF TRUTH.

We are not hearing so much in these days about "Infidelity," "Atheism," and "Reason," as we used to do. The works of Thomas Paine, Robert Ingersoll, Hæckel and others are no longer flaunted upon the bookstalls as of yore, and enquiries for them at the booksellers reveal the fact that they are not "in stock," in most instances, and this, too, in days of decreasing congregations, depleted collection bags and general unrest in religious atmospheres. We therefore seem to have this somewhat curious situation around us—viz., that people are becoming sceptical about the validity of Christianity, without the assistance of the world's greatest propagators of doubt and godlessness. There is a good and all-sufficient reason for this. The work has been taken out of their hands and is being performed by theological colleges and doctors of divinity, who, by their criticism of the Bible, often couched in the very language of the atheism of a bygone generation, have undermined the confidence of the people as to the authenticity and reliability of the Scriptures which their fathers so stoutly fought to maintain.

In the pulpits of Christian Churches to-day there are many so-called ministers of God who declare the Book of Jonah to be anything except a statement of fact, although they know very well that Christ Himself referred to a leading incident recorded therein, saying that "as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40), thus bearing personal testimony to the truthfulness of Jonah's history by making it a parallel truth of His resurrection. These latter-day expositors also say that Moses never wrote the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They proclaim that Genesis is only "allegorical truth," not history; and when this falsehood has taken root sufficiently deep, it is to be expected that the atonement of Christ will become "allegorical truth" also, and indeed such a thought seems to at once present itself. With the book of Job as a "dramatic poem," Daniel just "a romance," Abraham, Isaac and Jacob myths, and Lot's wife a useless and unnecessary fable, it is at once seen that these teachers are doing the work of those infidels who tried to make void the word of God in the last century, and so their books have become a drug in the market. No properly instructed Latter-day Saint need express any astonishment that such a state of things has come about, nor need they be surprised when presently these learned men begin to "deny the Lord that bought them," but rather expect it in fulfilment of prophecy concerning them, for their advent was foreseen in the meridian of time. What we ought to understand clearly is, that it is just here that the Book of Mormon can be applied as a lodestone to test truth; the Doctrine and Covenants is also capable of

the same application, and it is hoped that the following remarks may help to point a method of practical use.

The last century was remarkable for the discovery of ancient manuscripts of the Bible, and some of these have been given great prominence over others, and this especially in the case of those which contain differences calculated to belittle the vital principles of the gospel. No doubt the elders and others have often been confronted with the statement that "such a passage is not found in the older manuscripts," and have been asked to believe in consequence that the passage in question is therefore spurious. At such times it is well to bear in mind that the apostasy from God's truth did not begin in the nineteenth century, but early in the first, and that teachers of false doctrines in those early centuries found it just as necessary to pervert the word of God as their followers do in this day. In this way certain vital omissions may be accounted for.

As an instance of this, we are asked to strike out of our Bibles the whole of verses nine to twenty in the sixteenth chapter of Mark. Let each one look it up and see what they are asked to surrender. It is the most emphatic declaration of the necessity of baptism in the whole Bible, and in addition contains the marks and signs following the true believers. "Men and brethren," says the Apostle Paul, "of spiritual gifts I would not have you ignorant." "Men and brethren," says the copier of this manuscript, "of spiritual gifts I will keep you as ignorant as possible, by not inserting this passage." Modern revelation supports the authenticity of these verses, and proclaimed their validity in a day before their truth was questioned, thus under Divine guidance anticipating the heresy which would reject them.

Another instance may be cited. Revelation 20: 5 says, "But the rest of the dead lived not again until the thousand years were finished." We are requested to delete this passage as spurious also. Its presence is awkward for popular theories concerning the millennium and the order of the resurrection, but again modern revelation testifies to its truth. Space forbids anything approaching a thorough examination of this matter, but the great lesson which all may gather is, that in the standard works of the Church we have a lamp for our feet to keep us clear of error. The highest demonstrated truth to us should be those things which are found in these standard works. It is the fulness of testimony. It answers Pilate's question.

Watford. W. ISGATE.

SET yourself earnestly to see what you were made to do, and then set yourself earnestly to do it * * * and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—PHILLIPS BROOKS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 28, 1911.

THE PAST YEAR.

THIS issue of the *Millennial Star* is the final number of Volume Seventy-three, and marks the passing of the year 1911.

It would be proper and wise to pause for a brief retrospect. Many important events have taken place in the world's history during the year.

There has been a spirit of unrest among the nations, and the prediction of our Savior appears to be in process of fulfillment. In answer to the question submitted by His disciples, "What shall be the sign of thy coming and the end of the world?" He said, "* * * And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." It needs no argument to prove that the inhabitants of the earth are to-day confronted with those terrible conditions so graphically described by Him who could speak accurately and definitely of coming events, as if reading from an open book. Rumors of war have appeared in the press from time to time during the year, and even now a deadly struggle is being waged by Italy against Turkey. When two powerful nations oppose each other by the clash of arms, the results are cruel and horrifying. So it is in this instance—great has been the loss of life, while the misery and suffering of the wounded is indescribable. General Sherman, of American Civil War fame, gave a definition of war that is clear-cut, brief, expressive, but absolutely true He said, "War is hell." Italy precipitated the conflict, but the righteousness or unrighteousness of her cause is yet to be determined by the impartial historian.

The Empire of China is at this moment in the throes of an internal revolution that bids fair to overthrow the present Manchu dynasty, which has been in power some three and a half centuries. Success on the part of the rebels means the establishment of either a republican or a monarchial form of government. Many have already been slain in the sanguinary conflict, and doubtless many more will perish before normal conditions are restored. The world gazes with unabated interest upon this new, surprising and altogether marvelous movement in China.

What is known as the "Moroccan incident," if it has not led to

war, or to rumors of war, it nevertheless came sufficiently close to the danger line to cause great political disturbance in Europe.

Industrial upheavals of great magnitude have occurred in various parts of the world during the past year, notably in Great Britain and the United States of America. The railroad strike in England grew to enormous dimensions, paralysing the entire trade of the United Kingdom. It resulted in a loss of some lives, of a large amount of merchandise and of thousands and tens of thousands of pounds in business to the railway companies and to the employees who were temporarily thrown out of work, and not only this, but it gave rise to much bitterness of feeling. A settlement was finally reached, but there is an undercurrent of dissatisfaction that may burst into flames at any moment.

The lean and hungry visage of famine has stalked through Russia within the year and there has been much suffering in China for the want of food. Numerous shocks by earthquakes have been reported from various countries. The world situation is such as to cause men's hearts to "fail them for fear" and to bring about a general unrest in society everywhere and among all peoples.

In the midst of these untoward and alarming conditions will be found a people and a Church that are at peace one with the other—a people who teach the pure doctrines of the gospel, invariably giving to them a literal application, and a church that is an exact pattern of the primitive church in all essential details. Such is the Church of Jesus Christ of Latter-day Saints, which was divinely organized by Joseph Smith the prophet on the 6th day of April, 1830. An acceptance of its message by the world would readily solve the perplexing problems of the day by inaugurating an era of "peace on earth and goodwill to men." Instead of preparing for war while advocating peace, the children of men would then be engaged in all useful and uplifting pursuits. The spirit and teachings of the gospel are strongly against the shedding of blood, except in the case of capital punishment. Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 44, 45.) This divine and sublime doctrine if accepted and followed by the nations would lead them to arbitrate their difficulties rather than resort to arms.

The Church of Jesus Christ of Latter-day Saints has made a steady advance from the day of its inception until the present time. It has grown in numbers, in faith and good works, the year 1911 being no exception to the rule. It lifts a standard of peace to the whole wide world. It calls upon the children of men, everywhere, to repent of their sins and be baptized for the remission of them under the solemn injunction that they must thereafter

live lives of righteousness that they may be worthy of the companionship of the Holy Ghost, which is given by the laying on of hands.

The good fruits of the gospel are shown in the lives of the Latter-day Saints. Some interesting facts were given by President Joseph F. Smith at the General Annual Conference of the Church held in Salt Lake City in April of this year. He announced, among other things, that there are now sixty-two organized Stakes of Zion, and six hundred and ninety-six wards and twenty-one missions. All of these, he said, require the constant supervision and attention, not only of the bishops and the presidents of stakes, and the high councils of these various organizations, but of the Presidency of the Church, by whom communications are constantly received from all these presidents, or most of them, and frequently from almost all these wards. The number of persons that have been baptised in the stakes of Zion and in the missions during the year 1910 was 15,902.

The birth rate of the Church of Jesus Christ of Latter-day Saints for the year 1910 was 38 per thousand, the highest birth rate in the world, as far as available statistics show.

The death rate of the Church for the year 1910 was nine per thousand, the lowest death rate in the world, as far as we have been able to ascertain from published statistics.

There were 2,460 couples, members of the Church, married in 1910.

There was one divorce to each five thousand Church members. The average divorce rate in the United States is one to each 1,100 souls. This shows that our divorce rate is only about one-fifth of the average rate in our nation.

Upwards of $300,000 was paid by the Church during 1910 for the maintenance of our Church schools; and over $200,000 was paid out in the Church to assist the poor during the year 1910.

There were 2,028 missionaries laboring in the various missions on December 31st, 1910.

There was expended by the Church, in maintaining missions and for fares of returning missionaries, during the year 1910, the sum of $215,000. This amount does not include the very large sum, in the aggregate, furnished by the people to assist their sons, or husbands and fathers, while in the mission field.

These interesting figures speak for themselves. The high and low averages on the birth and death rate are truly remarkable, and no less instructive is the extremely low average in divorces granted in a community where marriage is popular. The education of the young is by no means neglected, as is amply shown by the foregoing figures. In addition to the Church schools mentioned, however, there is a strong system of public, or common, schools among the Latter-day Saints maintained by taxation under State regulation. In the Church of Jesus Christ of Latter-day Saints

enlightenment is sought and knowledge is glorified, while ignorance is frowned down as being left without excuse.

A commendable and always attractive feature of the Church is its missionary system, which is perfectly organized and carried on with a vigor and intensity of purpose that has won the admiration even of our bitterest opponents. To maintain the twenty-one missions, with two thousand missionaries constantly in the field, costs the Church over $200,000 annually. To this amount should be added $480,000, the sum paid, on a conservative estimate, by the elders themselves for their keep in the mission field, making a total annual expenditure of $680,000 to carry the gospel message to the nations of the earth. This great sacrifice of means is not only willingly made, but the missionaries freely give their time and services for two years and upwards to the arduous duty of preaching the word, being separated in the meanwhile from their loved ones at home—from parents, relatives and friends.

If they can but reach honest souls—searchers after truth—these humble servants of the Master are undaunted by hardships, or weariness, or bodily inconvenience, or by the spirit of persecution. They pursue the even tenor of their way and look to the Lord for ultimate success. Success attends them.

The substantial increase by baptism of the membership of the Church of Jesus Christ of Latter-day Saints in the year 1910, aggregating, as stated, about 16,000 souls (and the year 1911 bids fair to equal 1910), is in strong contrast to the showing made by one of the popular sects of Christendom. Sir George Macalpine, President of the Baptist Union, in the course of an address delivered at a convention held in Sheffield, is reported by the *Sheffield Daily Telegraph*, February 23rd, 1911, to have said: "Has some Delilah been at work with her shears? Has she robbed the Church of its strength?" And referring to the Baptist Church in particular, he further said: "We have over 2,000 ministers in our denomination; we have between 5,000 and 6,000 lay preachers; and have nearly 60,000 Sunday School teachers; and these have been working every week, and in some cases every day, and the result of all this labor last year (1910) is a decrease of 3,775 in Church membership. The result of all that work, therefore, is something less than nothing, so far as statistics go."

So perfectly organized are the missionaries of our Church, that their every movement is noted and their labors are reported and recorded down to the smallest details. We have the data before us showing that there were an average of 706 missionaries in the European mission during the present year to November 30th, 1911, (December reports not received), the following being a summary of the work accomplished: Tracts distributed, 5,695,693; gospel conversations, 589,335; books distributed, 256,299; meetings held, 43,756; baptisms, 1,734; total *Millennial Stars* published, 130,460.

The year is rapidly drawing to a close, but the elders of the

European mission are hereby commended for the good work already done, and are admonished to continue their important labors in a spirit of faith and humility. The world at large will some day appreciate the marvelous work that is being accomplished by the Almighty through His Church and people.

RUDGER CLAWSON.

LESSONS FROM MY MISSION.

WHAT a glorious privilege it is to receive a call to go as a missionary to other lands and hold aloft the gospel banner to the nations of the earth! What an honor to faithfully discharge one's duties until he is honorably released to return to his loved ones in Zion! Having fulfilled a mission, I desire to tell the readers of the *Star* some of the lessons I have gained while laboring in the vineyard of the Lord. Little does a missionary realize, when he leaves home, the lessons he will learn in the mission field. I shall consider myself fortunate if I can give a fraction of my experiences at this writing. At least, I shall not attempt to give them all.

If one attains to any degree of success while preaching the gospel, it is through his willingness to seek and obey the counsels of those who preside over him. The missionary who vaunts himself that he can do as he pleases will inevitably fail. If he thinks he needs no instructions or advice, he is mistaken, and unless he alters his way of thinking, his mission will do him but little good. He cannot succeed, because he has a spirit repugnant to the Spirit of Truth.

The missionary who is doubtful of all things—who ever fears that his work will not be recognized—will not do his best. He will not be as active as he would be did he take an optimistic view of his work, ever thinking that God is with him, and that in time he will win glory, honor and immortality upon the battlefield of mortality. When doubts crossed my mind, I sought for wisdom and found that the doubts faded away when I dwelt upon the strength and beauties of the truth.

After having fulfilled a mission I am surprised at the meagre amount of information I have gained; but, when I consider that some of the little things in nature are as beneficial as some of the big ones, I am not discouraged. Even the great sun itself does not give sufficient heat and light to sustain animal and vegetable life. Over half of the heat and light we receive come from the stars, the major part being from invisible stars, thousands of miles away. It requires millions of years for the light from some of these stars to reach the earth, so one need not get discouraged and discontented, for in years to come he may find he has done a marvelous work. It is impossible to attain to the acme of excellence in the short span that measures man's mortal existence. But I have learned, if a missionary lives up to his opportunities

and privileges, he will be satisfied that he has done his best. Sometimes when young men go into the world to preach the gospel they say, "O, if I can only become a preacher I will ask no more." That sounds very well, but, when he has attained to the degree of excellence he anticipated, there will be a greater desire in his heart to learn more.

It is more difficult for some to succeed than it is for others. But remember the harder the climb up the mountain steep, the more appreciative is a view of the valley below after you reach the top. To be a good missionary one must live his best self every day. Then should he fail to reach the degree of excellence he anticipated, he can rest in the calm assurance of having done his best. He can look back upon his missionary days without any regrets, for he knows he could not have made them better. God will not demand of any creature more than the best that individual can give. If He did He would be cruelly unjust. The Lord gives no commandment to his servants save He shall prepare a way whereby they can fulfil that commandment. If a missionary does his duty to the best of his knowledge and ability, there can be no compunction of conscience. The missionary who is even seeking to do his best will be watchful in trifles, his motto being "Is it right?" and not "What will the world say?"

He goes to prune the vineyard of the Lord with a mighty pruning and many times he will have the opportunity to bear record of the restoration of the gospel in its primitive beauty and simplicity. When an opportunity presents itself he must have the courage "to give a reason for the hope that is within him," even though he has to face the obloquy and hatred of the world. One thing I have learned. Those who oppose "Mormonism" do it either through ignorance or because they delight to tell stories that cannot be supported by facts. Whichever cause impels them to fight the truth they commit a great mistake. If they do it through ignorance, they are guilty, because they should not attempt to fight a cause they know nothing about, when information is so easily gotten. Those who "love darkness rather than light" let the devil engender into their hearts bitterness and hatred towards the truth, and the consequence is they oppose us. The names of those who fight us may appear in the newspapers for a time, but sooner or later they inevitably sink into oblivion and are forgotten.

Work, hard work is required of the man who desires to succeed as a missionary. There is no place in the mission field for the man who is unwilling to "thrust in his sickle and reap while the day lasts." He who refuses to work is almost incorrigible. How often we read in the scriptures the value placed on work. The Savior said, "And this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." How can we know them? The answer in the scriptures is, "If any man will *do* his

will he shall *know* of the doctrine, whether it be of God or whether I speak of myself." Doing is knowing, and knowing means eternal life, which is the greatest gift of God to man. So the man who wishes to know God must work. A young man once approached Edison, the great inventor, and said, "Genius is inspiration." "No," replied Edison, "genius is perspiration." This is applicable to missionary life. The missionary who works never grows homesick. He is always congenial with his companions, which is highly essential to his work. No doubts cross his mind respecting the faith he is promulgating, and he experiences a peaceful and blessed assurance that neither tongue nor pen can describe.

It is unwise to contend over foolish questions with your companions, for it causes grievances that are ofttimes irreparable. Sometimes they may appear to feel all right toward you, but the scar is still there. Your time can be spent better in studying the essentials of the gospel, and then when you are released you will know you have spent your time profitably.

Generally speaking, if you treat the people of the world respectfully, they will reciprocate the respect and love you manifest. I have noticed that it is always the better plan to be kind and considerate to every one's feelings, for you can lose nothing by it. and you may gain a great deal. Never be guilty of tearing down other people's ideas and trying to make them miserable, for if you do misery and unhappiness will be your lot. Treat everyone with the utmost respect and kindness, and God will be equally as considerate of you.

I have learned that the happiest time a young Latter-day Saint can have is in preaching the gospel. No greater happiness can come to the soul of man than to go into the world and warn people of their wickedness and point them to the way of life and salvation. When I left home I said, "My school days have been the happiest days of my life," but since coming into the world I have changed my mind, and, in comparing the two, I place my missionary days in the superlative degree, while I can only place my school days in the comparative.

It has been argued by some that an education is of little value in the world. True, an education may not be the main factor in a missionary's life, but I have learned that it is highly essential. The Spirit of God and a testimony of the gospel is the first requisite. But we receive that Spirit as we gain knowledge. From the very incipiency of our work we have encouraged education, although some have said we discourage it. The young man who takes the missionary course at home and educates himself, makes the most useful man when he goes into the world. He has more prestige with his companions, and all those with whom he associates. Thus by his acts and influence he proclaims the gospel.

Liverpool. JOHN S. SAGERS.

FROM THE MISSION FIELD.

Releases and Departures.—President John S. Sagers, of the South African mission, has been honorably released and sailed for home December 21st, 1911, per s.s. *Arabic*. Elder Henry E. Hanson, of the Swedish mission, has been honorably released and sailed for home December 22nd, 1911, per s.s. *Grampian*.

Arrivals.—The following named missionaries for the European mission arrived December 22nd, 1911, per s.s. *Corsican*: Henry P. Jensen, West Jordan, Utah; Charles Owen, John William Burton, Kaysville, Utah; Washburn C. Hunter, Robert H. Sorenson. Irvin S. Noall, Salt Lake City; Ernest Blazer, Rexburg, Idaho; Albert L. Flitton, Rigby, Idaho; Simon Christensen, Richfield, Utah; Carl L. Albrechtsen, Emery, Utah; George V. Vincent, Provo, Utah; Lorenzo P. Burt, Jr., Brigham, Utah; Rudolph Schwendiman, Teton, Idaho; Roland B. Call, Afton, Wyoming; George F. Wells, Sunnyside, Utah; C. Royal Parry, Ogden, Utah; Adam M. Hunter, Taylor, Utah; Carl J. Olaneson, Menan, Idaho; Roy B. Curtis, Victor, Idaho; J. B. Woodward, Wellsville, Utah.

Appointments.—The missionaries who arrived for the British mission, December 22nd, 1911, have been appointed to labor in the following conferences: Charles Owen, Albert L. Flitton, Bristol; Washburn C. Hunter, Roland B. Call, Nottingham; Irvin S. Noall, John William Burton, Joseph B. Woodward, Leeds; George V. Vincent, George F. Wells, Irish; Lorenzo P. Burt, Jr., Sheffield; Adam M. Hunter, Scottish.

Baptisms.—On December 17th, 1911, at "Deseret," High Road, South Tottenham, London (London conference), four persons were baptised, President J. S. McCann and Elders T. S. Davies and L. M. Coombs officiating.

On Sunday, December 17th, 1911, seven persons—four from Wigan and three from Blackburn—were initiated into the fold of Christ by baptism at Blackburn (Liverpool conference). Elders Orson H. Grimmett and Wilford Reeder officiated.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XX.—THE TRANSFIGURATION.

General references: Matt. 17: 1-13; Mark 9: 2-10; Luke 9: 28-36.

I. TIME AND PLACE.

1. Time. (a) About a week after Christ's declaration concerning His approaching death and resurrection (see Matt. 16: 21; 17: 22, 23; Mark 8: 31; Luke 9: 22; compare John 3: 14). (b) The record—Matthew (17 : 1) and Mark (9: 2) say after six days, while (Luke 9: 28) specifies about eight days; no real discrepancy.

2. Place. (a) Traditional accounts are in favor of Mount Hermon as the mountain referred to; Mount Tabor also named. No authentic data as to this.

II. The Witnesses.

1. Peter, James, and John selected. Note later testimonies as to the event (II Peter 1: 16-18; John 1: 14). Compare the selection of these three on other special occasions;—on a prior occasion at the raising of the daughter of Jairus (Mark 5: 37; Luke 8: 51); and later during our Lord's agony in Gethsemane (Matt. 26: 37; Mark 14: 33).

III. The Manifestation.

1. The heavenly visitants—Moses and Elias.
2. Subject of the conference—the approaching death of Jesus.
3. The Father's declaration—"This is my beloved Son in whom I am well pleased; hear ye him." Note earlier testimony of the Father concerning the Son (Matt. 3: 17; Mark 1: 11); a later instance (John 12: 28); in the present dispensation (Writings of Joseph Smith 2: 17—Pearl of Great Price).
4. Effect on the apostles present. (a) Peter's suggestion—not knowing what he said. (b) Secrecy enjoined on the witnesses—"Tell the vision to no man until the Son of man be risen again from the dead."

Notes: 1. Observe other instances of glorified state during mortality: Moses (Exo. 34: 29-35; compare II Cor. 3: 7; see also Moses 1: 2, 9, 11, 14, 25, 31); Stephen (Acts 6: 15); Enoch (Moses 7: 3); Nephite disciples (III Nephi 19: 25). 2. Elias and Elijah: These names when used interchangeably may be misapplied. Observe that when the disciples questioned Jesus citing the doctrines of the scribes they were told that *that* Elias had then already come; he was John the Baptist. See the angel's prediction of John as an Elias (Luke 1: 17) and the testimony of Jesus (Matt. 11: 14). *Elias* is both name and title. In the present dispensation Elias and Elijah have appeared separately (Doc. and Cov. 110: 12; 13; compare 27: 6, 7; 77: 9, 14).

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